सुभाषित-मञ्जरी

Subhāṣita-Mañjarī

Compiled by

Sadananda Das

सुभाषितमञ्जरी

सङ्कलकः
सदानन्द दासः

पद्मजा-प्रकाशनम्
इलाहाबाद

Subhāṣita-Mañjarī

A Selection of
hundred *Subhāṣitas* with English Translation

Compiled by
Sadananda Das

Padmaja Prakashan
Allahabad

सुभाषितमञ्जरी
(शतं सुभाषितानां संग्रहः तेषामाङ्ग्लो अनुवादश्च)
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निवेद्यं किञ्चित्

सम्प्रति मानवसभ्यता अधःपतनस्य चतुष्पथे दण्डायमानाऽस्ति । अत्र कश्चित् स्वाभाविकः प्रश्नः समुदेति - "अधःपतनं कस्य" इति । अधःपतनं सदाचारस्य, नैतिकतायाः, मानवमूल्यबोधस्य च । उद्योगविकासस्य, विज्ञानप्रौद्योगिक-विकासस्य च नाम्ना वयम् आत्मानं वञ्चयन्तः स्मः । एवं कृत्वा वयम् आत्मनोऽपि दूरं गच्छामः । सभ्यतायाः, संस्कृतेः, मानवतायाः, सदाचारस्य, समाजस्य, व्यक्ति-चरित्रस्य च इयता त्वरया अधोगतिः भवति यदवलोक्य अस्माकं मनसि स्वाभाविकी जिज्ञासा जायते - एतादृशाद् विकासाद् अस्माकम् समाजस्य उन्नतिः भवति अवनतिः वेति ?

साम्प्रतिकायां शिक्षाव्यवस्थायां नैतिकशिक्षायाः, व्यावहारिकज्ञानस्य च सर्वथा अभावः परिलक्ष्यते । अद्यत्वे ज्ञानार्थं न कश्चिद् अधीते । विद्यार्थिनः केवलं तावत् अध्ययनं कुर्वन्ति यावता कश्चित् उद्योगः लभ्येत । पितरौ अपि उद्योगार्थं या शिक्षा समीचीना योग्या वा वर्तते तां शिक्षां लब्धुं स्व-स्व-बालान् सुदूरं नगरम् अथवा भारताद् बहिः विदेशमपि प्रेषयन्ति । तां शिक्षां प्राप्य ते उद्योगं लभन्ते । ततः महद्धनं च उपार्जयन्ति । परन्तु तया शिक्षया तेषां चरित्रशिक्षणं, चारित्रिकोन्नतिश्च न सम्भवतः । वस्तुतः एतदर्थं कः उत्तरदायी ? वयमेव ।

यदि जनाः आधुनिकविज्ञानानाम् (आइ. टि.- आइ. आइ. टि.- कम्प्युटर्-विज्ञानादीनां) शिक्षाभिः सह संस्कृतं पठेयुः तर्हि साम्प्रतिकसमाजस्य ईदृशी स्थतिः न स्यात् ।

एतादृशी स्थितिः न केवलं भारते अपि तु पृथिव्यां सर्वत्र दृश्यते । केवलं सम्वेदनशीलैः जनैरेतत् सर्वमनुभूयते । एतासां

समस्यानाम् उद्धारार्थं तेषु नैके उपायाः अपि क्रियन्ते । परन्तु यावत् मनुष्यः आत्मनः स्वरूपं नावगच्छति, आत्मनः चरित्रं च सम्यक् न रचयति, मानवमूल्यविषये जागरुकः न भवति, तावत् मानववादस्य उन्नतिः, समाजस्य च उन्नतिः न सम्भविष्यतः ।

वस्तुतः एतासां समस्यानां निराकरणोपायः संस्कृतभाषायामेव वर्तते । संस्कृतभाषायां यानि सुभाषितानि उपलभ्यन्ते तानि स्वकीयैः उपदेशैः, नीतिभिश्च विभिन्नेषु सन्दर्भेषु, विभिन्नासु परिस्थितिषु च मनुष्यं जागरयन्ति, मार्गं च दर्शयन्ति । एवं सति तान् पशुत्वात् देवत्वं प्रापयन्ति । अत एव मानवजीवने सुभाषितानां भूमिका अतीव महत्वपूर्णाऽस्तीति वक्तुं शक्यते । सुभाषितानां प्रशस्तिः बहुभिः विद्वद्भिः कविभिश्च कृताऽस्ति । तासामत्र चर्वितचर्वणस्य आवश्यकता न वर्तते ।

एतेषां सुभाषितानाम् अध्ययनेन अस्माकं महान् लाभो भवति । चरित्र-निर्माणं च जायते। जीवनं सरसं, सुन्दरं, सुखमयं च भवति । तथा चोक्तं सुभाषितसंग्रहे-

एकविद्या प्रधानोऽपि बहुज्ञानी भवेन्नरः ।
सुभाषितानि शिक्षेत यानि शास्त्रोद्धृतानि वै ।।

एकेन एव विज्ञातेन सर्वं विज्ञातं भवतीति विद्वांसोऽपि मन्वते । तैः स्वकीयेन अनुभवेन एतदुक्तमस्ति । अस्य सत्यता-विषये प्रामाणिकता-विषये च सन्देहः नोत्थापनीयः । केवलं सुभाषितानामेव अध्ययनेन कश्चित् बहुषु विषयेष्वपि ज्ञानी भवितुमर्हति इति यदि उच्यते तर्हि अतिशयोक्तिः न स्यात् । अस्माकं "परंपरायां शतश्लोकेन पण्डितः" इति प्रसिद्धिः वर्तते । मन्ये पुस्तके संकलितानि सुभाषितानि पठित्वा भवताम् अपि मया सह सहमतिर्भवेत् ।

पुस्तकस्य पूर्वार्धे संकलितानि कानिचन सुभाषितानि मुख्यरूपेण संभाषणसंस्कृतस्य विद्यार्थिनां कृते उद्दिष्टानि सन्ति । तैरेव सुभाषितैः तेषां विभक्तिज्ञानं, शब्दज्ञानं च सम्भवतः । अपरं च, सुभाषितानाम् अभ्यासोऽपि भवति । पुस्तकस्य उत्तरार्धे संकलितानि सुभाषितानि सामान्यरूपेण सर्वेषाम् उपयोगाय कल्पिष्यन्ते।

सम्भाषणसंस्कृतस्य विद्यार्थिनः उद्दिश्यैतस्य पुस्तकस्य संकलनं क्रियते । मम दीर्घकालीन-सम्भाषणसंस्कृताध्यापनस्य अनुभवाधारेण पुस्तकमिदम् प्रस्तुतम् । आशास्से यदिदं पुस्तकं विद्यार्थिभिः,सहृदयपाठकैश्चादृतं भविष्यति । पुस्तकं पठित्वा पाठकाः छात्राः उपकृताः भविष्यन्ति चेत् तर्हि श्रमः सार्थकः भविष्यति ।

पुस्तकस्यास्य संकलन-समये मातृकल्पायाः प्रोफेसर् डा. बेत्तिना बैमर्-महोदयायाः, मम परमसुहृदः डा. बनमाली-बिश्वालस्य च महत्यः उत्साहप्रदाः प्रेरणाः मां पदे पदे सफलतायै प्रेरितवत्यः । अतः ताभ्यां मम हार्दिकीं कृतज्ञतां निवेदयामि । मम सहधर्मिणी ममतामञ्जरी पुस्तकस्यास्य पाण्डुलिपिं पठित्वा संशोधने सहायताम् आचरितवती । अतः तस्यै साधुवादान् ज्ञापयामि । आलिस्-बोनर्-संस्थाने कार्यं कुर्वता मयाऽस्य पुस्तकस्य सम्पादनं कृतम् । अतः संस्थानाय, संस्थानाधिकारिभ्यश्च कार्तज्ञ्यं निवेदयामि । अन्ततः, संकलने सम्पादने च यदि काचित् त्रुटिः स्यात् तर्हि पठनसमये तासां संशोधनार्थं पाठकान् अनुरुध्य विरमामि ।

गच्छतः स्खलनं क्वापि भवत्येव प्रमादतः ।
हसन्ति दुर्जनास्तत्र समादधति सज्जनाः ।।

।। इति शम् ।।

सदानन्दः

Foreword

At present, human society stands at the crossroads of downfall. Here, a question naturally arises - downfall of what? Downfall of good conduct, morality and human values. We are cheating ourselves in the name of industrial, scientific, and technological development. Thus we stray far from our true selves. Observing the rapid decline of civilization, culture, humanity, good conduct, society and personality, naturally a query arises in the mind: from developments such as these does our society prosper or perish?

In the present educational system, a moral and ethical value-based education is evidently absent. Nobody studies for wisdom nowadays. Students only study those subjects that will be able to secure them a job; as much as that is considered sufficient. Parents also send their children to distant cities or abroad to acquire education by which they can get a job. After being educated in the universities they get jobs and get a good salary. However, by that education they did not get a moral education, nor was their ethical value system developed. Who is responsible for this situation? The answer is that we all are. If students were to study Sanskrit language and literature along with I.T, I.I.T, Computer Science etc. then such a value crisis as now faces society might not exist.

This situation is not only in India, but also in other parts of the globe. This is felt only by sensitive people, who also make many efforts to solve these problems. But as long as man does not realize his own nature,

does not cultivate his conduct properly, and does not become aware of human values, there also will be no development of either humanity or of human society.

Indeed, the means to solve these problems is available in Sanskrit language and literature. The *Subhāṣitas*, which are available in Sanskrit literature, make the people aware by their moral teachings in different situations and lead them on proper path. Thus they lead human beings from paśu towards divinity (*paśupati*). Therefore, it may be said that the *Subhāṣitas* play an important role in the life of human beings. Many scholars and poets have praised the role of *Subhāṣitas*, so I do not feel the need to repeat it here again.

We get much benefit from learning the *Subhāṣitas*. They help us in building our conduct. We rejoice and get pleasure by reciting them. Thus has been said by a poet:

"Indeed, one becomes a great scholar by acquiring only one branch of knowledge. One should learn only the *Subhāṣitas*, those which have been collected from various scriptures".

Scholars also say that by acquiring one branch of knowledge one acquires other branches of knowledge too (*ekena vijñātena sarvaṃ vijñātaṃ bhavati*). They have said so by their own experience. There should not be any doubt about it. As it is cited above that one can become a great scholar in many other subjects only by learning *Subhāṣitas* is not a exaggeration. Our tradition also says that through learning one hundred verses by heart one becomes a scholar (*śata ślokena paṇḍitaḥ*). I am sure that having read the *Subhāsitas* collected in this book you will agree with me.

The *Subhāṣitas* collected in the first half of this book are especially meant for the students of spoken Sanskrit. By learning them they can enhance vocabulary with their case endings and different usages. On the other hand, students can also learn these *Subhāṣitas* by heart. The *Subhāṣitas* collected in the second half of the book are generally meant for everybody's usage.

I have compiled this book particularly keeping in mind the students of Spoken Sanskrit. I have prepared this book on the basis of my long experience of teaching spoken Sanskrit. I hope the students and the compassionate readers will appreciate this book. My effort in compiling this book will be fully rewarded if the book benefits the readers and the students.

Those verses translated by other scholars have been directly annotated, all verses without such immediate reference are my own. Since this book is mainly meant for the students of spoken Sanskrit, I did not feel to include bibliographical data at the end of this book. I hope this would not cause any inconvenience to the readers, as the source of the *subhāṣitas* is given wherever it was found easily. In some cases I have also included the German translation of Böhtlingk for the German students.

While compiling this book I have been guided towards success at every step by Prof. Dr. Bettina Bäumer who has been like a friend, philosopher and guide and Dr. Banamali Biswal, my dear friend and well-wisher. I thank both of them sincerely for their inspiration. I thank my friends Michael Ianuzielo and John Campbell for correcting English and showing interest in this book. I appreciate my wife Mamata Manjari who has extended her helping hand by reading

the proof, listening the recitation of the *Subhāṣitas*, and giving her comments. I have prepared this book while working at the Alice Boner Institute; I thank the authorities of the Institute for their support and cooperation in allowing me to use the assets of the Institute. There may have been some shortcomings in the book and I hope the readers will read them correctly.

One may sleep because of inadvertence while walking. Seeing this the wicked people laugh at him while the noble correct him.

Sadananda Das

सुभाषितानि

SUBHĀṢITĀNI

गुरुरेव गतिः गुरुमेव भजे
गुरुणैव सहास्मि नमो गुरवे ।
न गुरोः परमं शिशुरस्मि गुरोः
मतिरस्तु गुरौ मम पाहि गुरो ॥ १ ॥

My *guru* indeed is (my) path, I take resort to my *guru*, I am always with my *guru*, I bow down to my *guru*. There is nothing higher than a *guru*, I am a child of (my) *guru*, my mind is merged in my *guru* (or, let my mind be merged in the *guru*), O *guru*! protect me.

***

कृष्णो रक्षतु मां चराचरगुरुः कृष्णं नमस्याम्यहं
कृष्णेनामरशत्रवो विनिहताः कृष्णाय तस्मै नमः ।
कृष्णादेव समुत्थितं जगदिदं कृष्णस्य दासोऽस्म्यहं
कृष्णे भक्तिरचंचलास्तु भगवन् हे कृष्ण तुभ्यं नमः ॥२॥

May Kṛṣṇa, the universal teacher, protect me; I bow down to Kṛṣṇa. To that Kṛṣṇa I pay my salutation by whom the enemies of the gods have been killed. I am the servant of Kṛṣṇa from whom this universe has arisen. Let there be immense devotion to Kṛṣṇa. O Lord Kṛṣṇa! salutation to thee.

***

अभ्यासो न हि त्यक्तव्यो अभ्यासो हि परं बलम् ।
अनभ्यासे विषं विद्या अजीर्णे भोजनं विषम् ॥ ३ ॥

One should not discontinue practice. Indeed, practice is a great power. Without practice the knowledge becomes poison as food becomes poisonous by indigestion.

***

हस्तस्य भूषणं दानं सत्यं कण्ठस्य भूषणम् ।
श्रोत्रस्य भूषणं शास्त्रं भूषणैः किं प्रयोजनम् ।। ४ ।।

Charity is the ornament of the hands, speaking truth is the ornament of the throat. Listening Scriptures is the ornament of the ears. Then what is the use of other (worldly) ornaments?

***

उदारस्य तृणं वित्तम् शूरस्य मरणं तृणम् ।
विरक्तस्य तृणं भार्या निस्पृहस्य तृणं जगत्।। ५ ।।

Wealth is like a blade of grass for a generous person, death is insignificant for the brave person. A woman is like a blade of grass for one who has renounced the world, and the whole world is worthless for a person who is beyond avarice (*nispṛha*).

***

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सविद्यानां कः परः प्रियवादिनाम् ।। ६ ।।
(पञ्चतन्त्रम् १.१७)

What burden is excessive to the strong and what distance remains long to diligent? Which land is foreign to the learned and who remains a stranger to the soft-spoken. (S.B. Nair)

***

ताराणां भूषणं चन्द्रः नारीणां भूषणं पतिः ।
पृथिव्याः भूषणं राजा विद्या सर्वस्य भूषणम्।। ७ ।।

The Moon is the ornament of the stars, husband is the ornament of the wife. The king is the ornament of the earth and knowledge is the ornament of everybody.

***

अत्र तत्र च सर्वत्र वर्तते परमेश्वरः ।
अन्यत्र चापि तत्स्थानं कुत्र स्याद् यत्र नास्ति सः ।। ८ ।।

Here, there and everywhere is the abode of the Great Lord. But his place is always somewhere else. What place can be there where he is not present?

***

विद्वत्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ।। ९ ।।

There is no comparison between knowledge and kingship. (For) a king is honoured (only) in his own kingdom, whereas a scholar (*paṇḍīta*) is honoured everywhere.

***

मुण्डे मुण्डे मतिर्भिन्ना कुण्डे कुण्डे नवं जलम् ।
देशे देशे नवाचारः मुखे मुखे नवा वाणी ।। १० ।।

In every mind the knowledge differs, in every pond the water is different. In every country the custom is different (and) in every mouth the speech is different.

***

आकाशे चन्द्रमा भाति पद्मं भाति सरोवरे ।
सुपुत्रस्तु कुले भाति सुनृपो धरणीतले ।। ११ ।।

The moon shines in the sky (and) the lotus is beautiful in the pond. (In the same way) a good son shines in the family and a good king on the earth.

***

कराग्रे वसति लक्ष्मीः करमध्ये सरस्वती ।
करमूले तु गोविन्दः प्रभाते करदर्शनम् ।। १२ ।।

Lakṣmī resides on the tip of the palm and in the middle is Sarasvatī. At the beginning of the palm is Govinda. (Therefore), one should look at the palm in the morning (immediately after getting up from bed and before looking at anything else, as if seeing all these gods directly).

***

रात्रौ दीपशिखा भाति दिवा सूर्यकरस्तथा ।
काये च कनकं भाति करुणा चित्तवृत्तिषु ।। १३ ।।

The flame of the lamp shines in the night and the rays of the sun in the day. (In the same way) Gold shines on the body and Compassion in the mind.

***

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
साधवो न हि सर्वत्र चन्दनं न वने वने ।। १४ ।।

(चाणक्यनीतिशास्त्रम् १.५३)

Rubies are not available on every mountain. Pearls are not found in every elephant. the sandal tree does not exist in every forest. (Similarly,) Good people are not found everywhere.

***

मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।
मनस्यन्यद् वचस्यन्यद् कर्मण्यन्यद् दुरात्मनाम् ।। १५ ।।

Great people think, speak and do as they have spoken, whereas wicked people think one thing, say another and do something else.

***

श्वःकार्यम् अद्य कुर्वीत पूर्वाह्णे चापराह्णिकम् ।
न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ।। १६ ।।

One should do tomorrow's work today and the work of the afternoon in the morning. (Because) Death does not wait for you whether you have done the work or not.

***

न कश्चिदपि जानाति किं कस्य श्वो भविष्यति ।
अत श्वः करणीयानि कुर्यादद्यैव बुद्धिमान् ।। १७ ।।

No one knows what will happen to oneself tomorrow. Therefore the wise should do today the work that is to be done tomorrow.

***

तेषु सम्यग् वर्तमानो गच्छत्यमरलोकताम् ।
यथा संकल्पितांश्चेह सर्वान् कामान् समश्नुते ।। १८ ।।

(मनुस्मृतिः २.५)

He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived. (G. Bühler)

***

अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यक् व्यवसितो हि सः ।। १९ ।।

(श्रीमद्भगवद्गीता ९.३०)

However evil a man's livelihood may be, let him but worship Me with love and serve no other, then shall he be reckoned among the good indeed, for his resolve is right. (R.C. Zaehner)

***

अपि क्रियार्थं सुलभं समित्कुशं
जलान्यपि स्नानविधिक्षमाणि ते ।
अपि स्वशक्त्या तपसि प्रवर्तसे
शरीरमाद्यं खलु धर्मसाधनम् ।। २० ।।

(कुमारसम्भवम् ५.३३)

Are sacrificial wood and *kuśa* grass easily available for ritual performance? Is the water suitable for your ablution? Do you practice austerities according to your strength? For the body is the ultimate means of performing (religious) duty.

***

सुखार्थी चेत् त्यजेत् विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।
सुखार्थीनः कुतो विद्या कुतो विद्यार्थीनः सुखम् ।। २१ ।।

Someone who wants enjoyments should give up learning and someone who wants learning should give up enjoyments. Where is learning for them those who want to enjoy and where is enjoyment for them those who want to study? (Learning and enjoying cannot go together).

***

नास्ति ग्रामः कुतः सीमा नास्ति विद्या कुतो यशः ।
नास्ति ज्ञानं कुतो मुक्तिर्भक्तिर्नास्ति कुतस्तु धीः ।। २२ ।।

How can there be a border when there is no village and how can there be fame without wisdom? How can there be liberation without knowledge and how can there be intellect without devotion?

Ohne Dorf keine Grenze, ohne Wissen kein Ruhm, ohne Erkenntniss keine Erlösung. ohne gläubige Hingebung keine Einsicht. (Böhtlingk)

***

कुदेशमासाद्य कुतोऽर्थसञ्चयः
कुपुत्रमासाद्य कुतो जलाञ्जलिः ।
कुगेहिनीं प्राप्य कुतो गृहे सुखं
कुशिष्यमध्यापयतः कुतो यशः ।। २३ ।।

(महासुभाषितसंग्रहः खण्ड ६, १०६७३)

How can one earn wealth by having gone to a poor country? How can one expect handfuls of obsequial oblations of waṭer by having begotten an ill-bread son? How can there be happiness at home by having an unchaste wife? And, how can one attain to fame by teaching an unintelligent pupil? (K.V.Sarma)

***

अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।
अधनस्य कुतो मित्रम् अमित्रस्य कुतः सुखम् ।। २४ ।।

How can a lazy person accquire knowledge? How can an unintelligent person accquire wealth? How can a poor person gain friends? And how can a person having no friends will attain happiness?

***

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ।। २५।।

You are indeed my mother and my father, you are indeed my relative and my friend. You are indeed my wisdom and my wealth, O Lord! you indeed are my all.

***

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः
दैवेन देयमिति कापुरुषाः वदंन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिद्ध्यति कोऽत्र दोषः ।। २६ ।।

Wealth comes to the hard-working person. "It is given by fate (God)", thus say the cowards. Leaving aside fate (God), make effort yourself. If after making effort it is not fruitful, then where is the fault?

***

स्नेहं दयां च सौख्यं च यदि वा जानकीमपि ।
आराधनाय लोकानां मुञ्चतो नास्ति मे व्यथा ।। २७ ।।

(उत्तररामचरितम् १.१२)

I feel no pain in abandoning affection, compassion, pleasure and even Jānakī, (my wife), in order to propititate the people (worlds).

***

यत्र राजा स्वयं चौरः सामात्यः सपुरोहितः ।
तत्राहं किं करिष्यामि यथा राजा तथा प्रजाः ।। २८ ।।

Where the king himself is a thief with his minister and the priest, what business have I there to do? As is the king so is his subjeots.

Was habe ich da zu schaffen, wo der Fürst selbst ein Dieb ist, desgleichen seine Minister und sein Hauspriester? Wie der Fürst, so die Unterthanen.

(Böhtlingk)

***

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।
परित्राणाय साधूनां विनाशाय च दुष्कृतां ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ।। २९ ।।

(श्रीमद्भगवद्गीता ४.७-८)

For whenever the law of righteousness withers away and lawlessness arises, then do I generate myself (on earth). For the protection of the good, for the destruction of evil-doers, for the setting up of the law of righteousness I come into being age after age.

(R.C. Zaehner)

***

यदा स देवो जागर्ति तदेदं चेष्टते जगत् ।
यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति ।। ३० ।।

(मनुस्मृतिः १.५२)

When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep. (G. Bühler)

***

यदा किंचिज्ज्ञोऽहं गज इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।
यदा किंचित् किंचित् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ।। ३१ ।।

(भर्तृहरेः नीतिशतकम्)

When I knew but a little, I was blinded by pride, as an elephant is by rut, with my mind so stained I believed, I am a sage. But slowly I learned from the presence of men wise in myriad ways; My pride was, like fever, subdued and I knew, I am a fool. (Barbara, S. M) ***

यदाभूदज्ञानं स्मरतिमिरसंस्कारज़नितं
तदा दृष्टं नारीमयमिदमशेषं जगदिति ।
इदानीमस्माकं पटुतरविवेकाञ्जनजुषां
समीभूता दृष्टिः त्रिभुवनमपि ब्रह्म मनुते ।। ३२ ।।

(भर्तृहरेः पुरुषार्थोपदेशः)

When I was ignorant because of the overpowering sexual desires, then the whole world was full of women to me. Now due to self consciousness my sight has become equanimous and I see all the three worlds as Brahman.

***

दानेन पाणिर्न तु कङ्कणेन
स्नानेन शुद्धिर्न तु चन्दनेन ।
मानेन तृप्तिर्न तु भोजनेन
ज्ञानेन मुक्तिर्न तु मुण्डनेन ।। ३३ ।।

The hands look beautiful by giving donation, not by wearing bangles. Similarly one becomes pure by taking bath, not by applying sandal-paste. One becomes satisfied by honour, not by eating a meal. Similarly one gets salvation by obtaining right knowledge, not by simply shaving one's head (and declaring oneself a saint).

***

शशिना सह याति कौमुदी सह मेघेन तडित्प्रलीयते ।
प्रमदाः पतिवर्त्मगा इति प्रतिपन्नं हि विचेतनैरपि ।। ३४ ।।

(कुमारसम्भवम् ४.३३)

Moonlight goes by the way of the moon, lightning melts with the cloud; that women follow the way of their husbands is accepted even by inanimate beings. (Kale)

***

शशिना च निशा निशया च शशी
शशिना निशया च विभाति नभः ।
पयसा कमलं कमलेन पयः
पयसा कमलेन विभाति सरः ।। ३५ ।।

By the moon the night and by the night the moon, and by both the moon and the night the sky looks beautiful. By the water the lotus and by the lotus the water, and by both the water and the lotus the pond looks beautiful.

***

विना वेदं विना गीतां विना रामायणीं कथाम् ।
विना कविं कालिदासं भारतं भारतं नहि ।। ३६ ।।

Without the Vedas, the Bhagavadgītā, the epic Rāmāyaṇa and the poet Kālidāsa, India is not India.

***

यथा तानं विना रागो यथा मानं विना नृपः ।
यथा दानं विना हस्ती तथा ज्ञानं विना यतिः ।। ३७ ।।

(भामिनीविलासः १.११९)

As a musical mode without a modulation, a king without respect, an elephant without rut, so is a sage without knowledge.

***

न नादेन विना गीतं न नादेन विना स्वरः ।
न नादेन विना रागः तस्मात् नादात्मकं जगत् ।। ३८ ।।

(सङ्गीतदामोदरः)

Without sound there is no song, no musical note, no musical mode. Therefore, the world is composed of sound (*nāda*).

***

पङ्कैर्विना सरो भाति सदः खलजनैर्विना ।
कटुवर्णैर्विना काव्यं मानसं विषयैर्विना ।। ३९ ।।

(भामिनीविलासः १.११६)

A pond looks beautiful without mud, a meeting (is good) without bad people. A poetic composition (is beautiful) without harsh syllable, and the mind (is pure) without worldly attachment.

***

यः कृशाश्वः कृशगवः कृशभृत्यः कृशातिथिः ।
स वै राजन् कृशो नाम न शरीरकृशः कृशः ।। ४० ।।

(महाभारते शान्तिपर्वम्. १२.८.२४)

He who is lean in respect of (his possession of) steeds and kine and servants and guests is truly lean, and not he whose limbs alone are so.

***

मन्त्रे तीर्थे द्विजे देवे दैवज्ञे भेषजे गुरौ ।
यादृशी भावना यस्य सिद्धिर्भवति तादृशी ।। ४१ ।।

(पञ्चतन्त्रे अपरीक्षितकारकम्)

As is a man's faith in a *mantra*, a pilgrimage, a *brāhmaṇa*, God, an astrologer, medicine, and in one's spiritual master, such is the success obtained by him.

***

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ।। ४२ ।।

(रघुवंशः १.१)

I salute the parents of the universe, Pārvatī and Parameśvara, who are intimately united like word and meaning for understanding word and meaning.

***

मातेव रक्षति पितेव हिते नियुङ्क्ते
कान्तेव चाभिरमयत्यपनीय दुःखम् ।
कीर्तिं च दिक्षु वितनोति तनोति लक्ष्मीं
किं किं न साधयति कल्पलतेव विद्या ।। ४३ ।।
(सुभाषितरत्नभाण्डागारे विद्याप्रशंसा २.१४)

It protects like a mother, guides (one) beneficially as does a father, entertains like a beloved by removing sorrow. It spreads fame in all directions and helps in earning wealth. What does knowledge not do for men like a wishfulfilling tree?

***

यद्यपि बहु नाधीषे तथापि पठ पुत्र व्याकरणम् ।
स्वजनो श्वजनो माभूत् सकलं शकलं सकृत् शकृत् ।। ४४।।

O my son! even if you don't learn much, still learn grammar, so that 'a relative' (*svajana*) does not become 'a dog' (*śvajana*), 'the whole' (*sakalaṃ*) does not become 'a part' (*śakalaṃ*) and 'once' (*sakṛt*) does not become 'an ordure' (*śakṛt*).

***

यत् करोषि यदश्नासि यज्जुहोसि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ।। ४५ ।।
(श्रीमद्भगवद्गीता ९.२७)

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give away as alms, whatever penance you may perform, O Kaunteya! offer it to me.

***

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ।। ४६ ।।

(श्रीमद्भगवद्गीता ३.२१)

Whatever the noblest does, that too will others do: the standard that he sets all the world will follow.

(R.C. Zaehner)

***

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः सः साधुः सद्भिरुच्यते ।। ४७ ।।

(पञ्चतन्त्रम्)

What merit is there in the goodness of him who acts well towards his benefactors. He is said by the wise to be (truly) good who does an agreeable service to those who have done him injury. (Kale)

***

नवे वयसि यः शान्तः स शान्तः सद्भिरुच्यते ।
धातुषु क्षीयमाणेषु शमः कस्य न जायते ।। ४८ ।।

Whoever is tranquil in his youth is said to be peaceful by the sages. Who does not become peaceful when one's bodily elements are diminished?

***

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ।। ४९ ।।

(श्रीमद्भगवद्गीता २.६९)

What for all people is night, therein the self-restrained person is awake. When all people are awake, that is night for the sage who sees.

***

सा भार्या या गृहे दक्षा सा भार्या या प्रजावती ।
सा भार्या या पतिप्राणा सा भार्या या पतिव्रता ।। ५० ।।

A true wife is one who is perfect in household work, a true wife is one who is affectionate towards the children. A true wife is one who loves her husband, and a true wife is one who is devoted to her husband.

***

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ।। ५१ ।।
(मनुस्मृतिः ३.५६)

Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards. (Bühler)

Wo die Frauen geehrt werden, da freuen sich die Götter; wo aber jene nicht geehrt werden, da bleiben alle heiligen Werke fruchtlos. (Böhtlingk)

***

यत्र विद्यागमो नास्ति यत्र नास्ति धनागमः ।
यत्र चात्मसुखं नास्ति न तत्र दिवसं वसेत् ।। ५२ ।।

Where there is no source of learning, no source of earning money and no peace of mind, there one should not live even for a day.

Wo man keine Wissenschaft erlernen und kein Geld erwerben kann, und wo man sich nicht wohl fühlt, da verweile man keinen Tag. (Böhtlingk)

***

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ।। ५३ ।।

Where there is no wise man a poorly-learned person is praised. As in a region where there are no big trees, a small bush becomes like a big tree.

Wo es keine klugen Leute giebt, da wird auch ein Schwachkopf gepriesen: in einer Gegend, wo die Bäume ausgerottet wurden, gilt selbst die Ricinus-staude für einen Baum. (Böhtlingk)

***

तत्र मित्र न वस्तव्यं यत्र नास्ति चतुष्टयम् ।
ऋणदाता च वैद्यश्च श्रोत्रियः सजला नदी ।। ५४ ।।

O friend! one should not dwell there where these four are not available: a loan giver, a doctor, a wise person and a river full of water.

***

मूर्खाः यत्र न पूज्यन्ते धान्यं यत्र सुसञ्चितम् ।
दम्पत्योः कलहो नास्ति तत्र श्रीः स्वयमागता ।। ५५ ।।

Where the foolish are not entertained, where the paddy (food) is well-preserved and where there is no quarrel between (married) couples, there fortune comes of its own.

***

नाहं तिष्ठामि वैकुण्ठे योगीनां हृदये न च ।

मद्भक्ताः यत्र गायन्ति तत्र तिष्ठामि नारद ! ।। ५६ ।।

O Nārada ! I dwell neither in Vaikuṇṭha nor in the hearts of the *yogis*. Where my devotees worship me, I dwell there.

***

यावत् स्थास्यन्ति गिरयः सरितश्च महीतले ।

तावत् रामायणी कथा लोकेषु प्रचरिष्यति ।। ५७ ।।

As the mountains and rivers abide on the earth, for so long shall the tale of Rāmāyaṇa be discussed among the people.

***

यावद् गङ्गा च गोदा च यावत् चन्द्रदिवाकरौ ।

तावत् संस्कृतगौरवं लोकेषु प्रचरिष्यति ।। ५८ ।।

As long as the river Gaṅgā and Godāvarī (flow on the earth), as long as the sun and moon (shine in the sky), for so long the greatness of Sanskrit will be spread among the people.

***

यावत् स्वस्थमिदं शरीरमरूजं यावत् जरा दूरतो

यावच्चेन्द्रियशक्तिरप्रतिहता यावत् क्षयो नायुषः ।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ।। ५९ ।।

As long as this body is healthy and free from diseases, as long as old age is far away, as long as the power of the senses is unbroken, as long as life has not decayed, so long the wise should do great effort for self-realization. How contradictory would it be to dig a well when the house has already caught fire.

***

न कश्चित् कस्यचित् मित्रं न कश्चित् कस्यचित् रिपुः ।
व्यवहारेण जायन्ते मित्राणि रिपवस्तथा ।। ६० ।।

Nobody is anybody´s friend and nobody is anybody´s enemy. By one´s own behaviour one makes friends and enemies.

***

विद्या विवादाय धनं मदाय
शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतत्
ज्ञानाय दानाय च रक्षणाय।। ६१ ।।

Knowledge is for dispute, wealth is for arrogance and power is to give pain to others in the case of a wicked person. In the case of a good person however, this is different-that is for the sake of knowledge, donation and protection respectively.

***

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ।। ६२ ।।

(चाणक्य-नीतिशास्त्रम् ८.७०)

What is the use of a mirror to a person who has no eyes? Similarly what is the use of a scripture (Śāstra) to him who has no self- (inherent) intelligence?

***

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ।। ६३ ।।

Trees are like good people, (since while they) themselves stand in the sun they give shelter to others, and (produce) fruit for others as well.

***

मा गा इत्यपमङ्गलं व्रज इति स्नेहेन हीनं वचस्
तिष्ठेति प्रभुता यथारुचि कुरुष्वैषाप्युदासीनता ।
किं ते साम्प्रतमाचराम उचितं तत्सोपचारं वचस्
स्मर्तव्या वयमेव तत्र भवता यावत् पुनर्दर्शनम् ।। ६४ ।।

"Don't go" is an inauspicious word; "go" lacks love. "Stay" shows mastery; "do what you like" shows indifference. What propriety we shall now perform for you, that would be just a formality. (But) you may remember us till our next meeting.

"Gehe nicht" ist ein unheilbringendes, "mach dass du fortkommst" ein liebloses Wort, "bleibe" verräth den Gebieter, "mach was du willst" den Gleichgültigen, "was könnten wir dir jetzt zu Gefallen thun?" ist ein höfliches Wort; (wir aber sprechen) "du sollst nur unser gedenken, bis wir uns wiedersehen!".
(Böhtlingk)

***

कुलं पवित्रं जननी कृतार्था
वसुन्धरा भाग्यवती च तेन ।
अपारसच्चित्सुखसागरेऽस्मिन्
लीनं परे ब्रह्मणि यस्य चेतः ।। ६५ ।।

(स्कन्दमहापुराणे माहेश्वरखण्डम्, ५५.१४०)

The family becomes sanctified, the purpose of mother's life becomes fulfilled, and the earth becomes fortunate by him whose mind is merged in the Highest Brahman, the limitless ocean of the bliss of Consciousness.

***

भारोऽविवेकिनः शास्त्रं भारो ज्ञानं च रागिणः ।
अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः ।। ६६ ।।

(लघुयोगवासिष्ठे वैराग्यप्रकरणम्, २.३०)

The *Śāstra* is a burden for one who does not have the discriminative faculty *(viveka)*, and knowledge is a burden for one who is attached (to worldly objects). The mind is a burden for one who is not at peace. The body is a burden for one who has no knowledge of the self.

***

शोकाऽरातिभयत्राणं प्रीतिविश्रम्भभाजनम् ।
केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ।। ६७ ।।

(हितोपदेशे मित्रलाभः, २१०)

By whom was created this jewel, (viz. *mitra*), consisting of two syllables, which protects from the fear arising from the enemy of sorrow (or from sorrow and an enemy), and which is the abode of delight and confidence? (Kale)

***

मित्रं प्रीतिरसायनं नयनयोरानन्दनं चेतसः
पात्रं यत्सुखदुःखयोः सह भवेन्मित्रेण तद्दुर्लभम् ।
ये चान्ये सुहृदः समृद्धिसमये द्रव्याभिलाषाकुला-
स्ते सर्वत्र मिलन्ति तत्त्वनिकषग्रावा तु तेषां विपत् ।। ६८ ।।

(हितोपदेशे मित्रलाभः, २११)

A friend, who is the elixir of joy to the eyes, the delight of the heart and the sharer of pleasure or pain with a friend, is hard to be found; but those other friends, who, attracted by the lust of riches, gather together in prosperity, are found everywhere: adversity is the touch-stone on which to test their sincerity (real nature). (Kale)

***

प्राक् पादयोः पतति खादति पृष्ठमांसं
कर्णे कलं किमपि रौति शनैर्विचित्रम् ।
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः
सर्वं खलस्य चरितं मशकः करोति ।। ६९ ।।

(हितोपदेशे मित्रलाभः ८२)

Such is the settled course of conduct of the wicked. First he falls at the feet and then bites the back, gradually he sings wonderfully some sweet indistinct hum into the ear; and having noticed some hole (a weak point) he at once enters it (takes advantage of it) fearlessly :- (thus) does a gnat imitate all the actions of wicked man. (Kale)

***

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ।। ७० ।।

(हितोपदेशे सन्धिः ९४)

If what is to be taken, what is to be given and what is to be done be not quickly attended to, time saps their best essence. (Kale).

***

सुभाषितेन गीतेन युवतीनां च लीलया ।
मनो न भिद्यते यस्य स योगी ह्यथवा पशुः ।। ७१ ।।

(सुभाषितरत्नभाण्डागारे सुभाषितप्रशंसा २.२)

One whose mind is pierced neither by *subhāṣitas* nor by the amorous gesture(s) of maidens, he is either a *yogi* or a beast.

***

आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ।
धनं मैत्रीकरं दाने चादाने शत्रुकारणम् ।। ७२ ।।

(महासुभाषितसंग्रहः खण्ड ३,५७१०)

In taking food as well as in business transactions he who is free from shyness will be happy; wealth brings friendship if donated liberally, and it is the cause of enmity if not given (properly). (A. A. R)

***

संसारकटुवृक्षस्य द्वे फले ह्यमृतोपमे ।
सुभाषितरसास्वादः सङ्गतिः सुजने जने ।। ७३ ।।

(सुभाषितरत्नभाण्डागारे सुभाषितप्रशंसा २.४)

There are two nectar-like fruits of this bitter tree of *Saṃsāra*. One is to enjoy the juice of *subhāṣita* and the other is to make friendship with good people.

***

पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम् ।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते ।। ७४ ।।

(सुभाषितरत्नभाण्डागारे सुभाषितप्रशंसा २.६)

There are three jewels on this earth: water, food, and *subhāṣitas*. But the foolish people perceive stones as jewels.

***

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति ।
व्ययतो वृद्धिमायाति क्षयमायाति सञ्चयात् ।। ७५ ।।

(सुभाषितरत्नभाण्डागारे विद्याप्रशंसा २.१)

O Bhārati, the goddess of learning, this treasure of yours is extraordinary.It increases when it is consumed and it comes to decay when it is stored.

***

एकविद्याप्रधानोऽपि बहुज्ञानी भवेन्नरः ।
सुभाषितानि शिक्षेत यानि शास्त्रोद्धृतानि वै ।। ७६ ।।

(महासुभाषितसंग्रहः खण्ड ४. ७५४६)

Particularly one knowledge when possessed by a man renders rich: it is the knowledge learnt from wise sayings (*Subhāṣitas*) drawn from the *Śāstras*.

***

येषां न विद्या न तपो न दानं
ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुवि भारभूताः
मनुष्यरूपेण मृगाश्चरन्ति ।। ७७ ।।

(भर्तृहरेः नीतिशतकम्)

Those who have no learning, no penance, no sense of charity, no knowledge, no character, no quality and no *dharma* (duty or religion) are burden to the earth and merely beasts moving in the form of human beings.

***

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ।। ७८ ।।

(पञ्चतन्त्रे अपरीक्षितकारकम् ३८)

"Is he one of us, or is he an outsider", so asks small-minded men. Those of noble mind take the whole world for family. (H.H. Ingalls)

***

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ।। ७९।।

(भर्तृहरेः नीतिशतकम्)

Armlets do not adorn a person, or necklaces luminous like the moon; or blossoms, or beautiful hair. Eloquent speech which is polished well is the only true embellishment. Other ornaments waste away, while the jewels of eloquence last to grace a man. (Barbara, S.M.)

***

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परा देवता
विद्या राजसु पूज्यते नहि धनं विद्या विहीनः पशुः ।।८०।।

(भर्तृहरेः नीतिशतकम्)

Knowledge is man's crowning mark, a treasure secretly buried, the source of luxury, fame, and bliss, a *guru* most venerable, a friend on foreign journeys, the pinnacle of divinity. Knowledge is valued by kings beyond wealth-- When he lacks it, a man is a brute. (Barbara, S.M.)

***

विषस्य विषयाणां च दूरमत्यन्तमन्तरम् ।
उपभुक्तं विषं हन्ति विषयाः स्मरणादपि ।। ८१ ।।

(भर्तृहरेः श्रृङ्गारशतकम्)

There is a great difference between poison and the worldly objects. Poison kills when it is consumed, but worldly objects by thinking (about them). ***

जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति ।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ।। ८२ ।।

(भर्तृहरेः नीतिशतकम्)

It destroys the mind's folly, pours truth into speech, bestows esteems' rare majesty; drives out sin, purifies the thought of man, and spreads his fame across the skies. What can't wise company do for a man? (Barbara, S.M.)

***

यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ति ।। ८३ ।।

(भर्तृहरेः नीतिशतकम्)

A man of wealth is held to be high-born, wise, scholarly, and discerning; eloquent and even handsome- all virtues are accessories to gold (wealth).

(Barbara, S.M.)

***

एकस्य कर्म संवीक्ष्य करोत्यन्योऽपि गर्हितम् ।
गतानुगतिको लोको न लोकः पारमार्थिकः ।। ८४ ।।

(महासुभाषितसंग्रहः खण्ड ४, ७५७६)

(After) seeing someone doing something, another does a similar act; the world follows him who has preceded (for people follow one another unthinkingly). The world mostly cares not for what is right or wrong.

***

इतरतापशतानि यदृच्छया
वितर तानि सहे चतुरानन ।
अरसिकेषु रसत्वनिवेदनं
शिरसि मा लिख मा लिख मा लिख ।। ८५ ।।

O Brahma! assign me hundreds of other miseries, as you wish, that I might tolerate. But please don't write on my forehead that I will have to read poetry to those who cannot appreciate it.

***

शतेषु जायते शूरः सहस्रेषु च पण्डितः ।
वक्ता दशसहस्रेषु दाता भवति वा न वा ।। ८६ ।।

It is possible to find a brave man in a hundred, an intelligent person in a thousand, an orator in ten thousand. But a doner may or may not exist. (it is hard to find a generous person).

***

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ।। ८७ ।।

A person desirous of prosperity should avoid the following six vices: as drowsiness, lassitude, fear, anger, lazinesss and slow working.

***

अन्नाद् भवन्ति भूतानि पर्जन्याद् अन्नसम्भवः ।
यज्ञाद् भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ।। ८८ ।।

(श्रीमद्भगवद्गीता ३.१४)

From food do all beings come to birth; food is derived from rain. Rain is derived from sacrifice and sacrifice from work (sacrificial action).

***

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ।। ८९ ।।

(श्रीमद्भगवद्गीता २.६२)

From thinking of the objects of sense, attachment to them is born in a person. From attachment desire is born, from desire anger is born.

***

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः
स्मृतिभ्रंशाद् बुद्धिनाशः बुद्धिनाशात् प्रणश्यति ।। ९० ।।

(श्रीमद्भगवद्गीता २.६३)

From anger comes bewilderment, from bewilderment wandering of mind, from wandering of the mind destruction of the soul; once the soul is destroyed the man is lost. (R.C. Zaehner)

***

दुर्जनः परिहर्तव्यः विद्ययाऽलंकृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ।। ९१ ।।

A wicked person should be abandoned even if he is learned. Is not a snake dangerous, though decorated with a gem?

***

विद्या मित्रं प्रवासेषु माता मित्रं गृहेषु च ।
व्याधितस्यौषधं मित्रं धर्मः मित्रं मृतस्य च ।। ९२ ।।

Wisdom is a friend in a foreign country, mother is a friend at home. Medicine is a friend of a patient and righteous behaviour is a friend of the dead.

***

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।
स एवाहं शैवधर्मा इति दार्ढ्यात् भवेत् शिवः ।। ९३ ।।
(विज्ञानभैरवः १०९)

The Highest Lord is omniscient, omnipotent, and omnipresent. "Since I have the attributes of Śiva I am the same as the Highest Lord." With this firm conviction, one becomes Śiva.

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अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।
अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ।। ९४ ।।

There is not a single syllable which does not possess *mantric* power? There is not a single root which does not have medicinal effect? There is not a single human being who is unworthy? But a coordinator is hard to find.

***

परोपकाराय फलन्ति वृक्षाः
परोपकाराय वहन्ति नद्यः ।
परोपकाराय दुहन्ति गावः
परोपकारार्थमिदं शरीरम् ।। ९५ ।।

Trees bear fruit for the sake of others. Rivers flow for the benefit of others. Cows give milk for the sake of others. (In the same way) this body is meant for the well-being of others.

***

दुःखान्यपि सुखायन्ते विषमप्यमृतायते ।
मोक्षायते च संसारो यत्र मार्गः स शाङ्करः ।। ९६ ।।

(श्रीशिवस्तोत्रावली २०.१२)

Where even agonies transform into pleasure and poison into nectar, where the world itself becomes liberation, that is the path of Śaṅkara.

***

प्रमादः सम्पदं हन्ति प्रश्रयं हन्ति विस्मयम् ।
व्यसनं विनयं हन्ति हन्ति शोकश्च धीरताम् ।। ९७ ।।

(कुन्दमाला ३.२)

A mistake destroys fortune and arrogance destroys affection. Bad habits destroy humility and grief destroys strength of mind.

***

सहसा विदधीत न क्रियाम्
अविवेकः परमापदां पदम् ।
वृणुते हि विमृष्यकारिणं
गुणलुब्धाः स्वयमेव सम्पदः ।। ९८ ।।

(किरातार्जुनीयम् २.३०)

One should not do a thing rashly: want of due consideration is the most favorite abode of misfortunes: riches, of their own accord, seek (lit. choose) him who acts after due deliberation, being attracted by his merit.

(Kale)

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एकमप्यक्षरं यस्तु गुरुः शिष्यं प्रबोधयेत् ।
संसारे नास्ति तद् द्रव्यं यद् दत्त्वा सोऽनृणी भवेत् ।। ९९ ।।

(अत्रिसंहिता १.९)

There is no treasure, the gift of which will cancel the debt a disciple owes his teacher (*guru*) for having taught him no more than a single syllable.

(K. Raghunathji)

***

आत्मा मम भवद्भक्तिसुधापानयुवाऽपि सन् ।
लोकयात्रारजोरागात् पलितैरिव धूसरः ।। १०० ।।

(श्रीशिवस्तोत्रावली १.२)

Though my mind is young drinking the nectar of your devotion, it is yet as one gone gray, with hair whitened by the dust along this journey through the world.

(C.R. Bailly)

***

अनन्तपारं किल शब्दशास्त्रं
स्वल्पं तथायुर्बहवश्च विघ्नाः ।
सारं ततो ग्राह्यमपास्य फल्गु
हंसैर्यथा क्षीरमिवाम्बुमध्यात् ।। १०१ ।।

Knowledge is indeed endless, life is short, and there are many obstacles. Therefore, one should grasp the essence, leaving aside the trivial, just as do *haṃsas* the milk from water.

***

ये नाम केचिदिह नः प्रथयन्त्यवज्ञां
जानन्ति ते किमपि तान्प्रति नैष यत्नः ।
उत्पत्स्यतेऽस्ति मम कोऽपि समानधर्मा
कालोह्ययं निरवधिर्विपुला च पृथ्वी ।। १०२ ।।

(मालतीमाधव १.६)

Those who indeed speak ill of us (depreciate our efforts) in this matter, know something that is inexpressible; this attempt is not for them. There will be born, (or) there is, someone of similar tastes with me; for, time is unlimited and the earth is wide. (Kale)

श्लोकानुक्रमणी